



**PELOPONESISKA
KRIGEN
(WAR)**

PELOPENESISKA KRIGET

Peloponnesiska kriget var en serie väpnade konflikter i det antika Grekland mellan åren 431 och 404 f.Kr. Striden stod mellan det attiska sjöförbundet, under Aten och det peloponnesiska förbundet under Sparta.

Den enda orsaken till kriget var att Sparta och dess allierade inte längre ville acceptera Atens växande makt. Atenarnas strategi gick ut på att lägga Attika öppet och låta lantbefolkningen söka skydd inom Atens murar och den långa muren mellan Aten och Pireus. Man lade vikten på herraväldet till sjöss och på de starka finanserna samt låta flottan sköta tillförseln av förnödenheter till den ointagliga staden samtidigt som man genom strider utmattade fienden.

Kriget var länge jämnt mellan de stridande parterna och 422 f.Kr slöts en fred som dock blev kortvarig. Ett nytt skede började 415 f.Kr då atenarna sände en stor flotta till Syrakusa på Sicilien för att säkra kontrollen även över de greker som levde i väster. Företaget slutade med ett katastrofalt nederlag 414 f.Kr varvid Aten blev starkt försvagat. Spartanerna fick fotfäste i Dekeleia på Attika och stoppade därmed atenarnas framstötar. Med hjälp av perserna stärkte de också sin sjömakt, medan flera medlemmar i attiska sjöförbundet drog sig ur anslutningen till Aten.

Trots stora kraftansträngningar kunde Aten i längden inte stå emot fienden och nederlaget i sjöslaget mot peloponnesiska förbundets flotta 404 f.Kr blev avgörande. Aten tvingades året efter att sluta fred med hårda fredsvillkor vilka gjorde slut på dess ledande sjömakt.

PELOPENESISKA KRIGET

Ett kort period efter kriget regerades Aten av en oligarkisk styrelse, de trettio tyrannerna, en reaktionär regim kontrollerad och tillsatt av Sparta. Dessa störtades efter ett års våldsregemente och demokratin återinfördes 402 f.Kr

De trettio tyrannerna (Grekiska: οἱ τριάκοντα τύραννοι, oi triákonta týrannoi), ibland enbart kallade De trettio, var en grupp atenska aristokrater som 404 f.Kr. installerades som härskare över Aten. De trettios maktövertagande var ett resultat av det Peloponnesiska kriget som Aten under de senaste trettio åren hade utkämpat, och slutligen förlorat, mot det av Sparta ledda Peloponnesiska förbundet. Under De trettios styre så avskaffades den atenska demokratin och många av demokratins förespråkare dömdes till utvisning, konfiskering av egendom, eller döden. Ca 1500 personer, eller 5% av Atens befolkning, bedöms ha avrättats under de trettios styre. År 403 f.Kr., efter endast tretton månaders regering, störtades De trettios välde av en grupp landsförvisade Atenare ledda av Thrasybulus. Efter Thrasybulus maktövertagande utfärdades en allmän amnesti mot de Atenare som hade stött De trettio. Undantagna från amnestin var De trettio själva, tio av deras närmaste män i Aten, samt de elva personer som av De trettio utsetts till tyranner över Atens hamnstad Pireus.

Under De trettios styre förblev filosofen Sokrates i Aten, och han kom därmed av allmänheten att associeras med regimen. Detta kan ha varit en av de bakomliggande orsakerna till den rättegång som 399 f.Kr. dömde honom till döden.

PELOPENESISKA KRIGET 30 TYRANNER

Aischines (ej att förväxla med ratorn vid samma namn)
Anaetius
Aresias
Aristoteles (ej att förväxla med filosofen vid samma namn)
Chaereleos
Charicles
Chremo
Diokles
Drakontide
Erasistratus av Acharnae



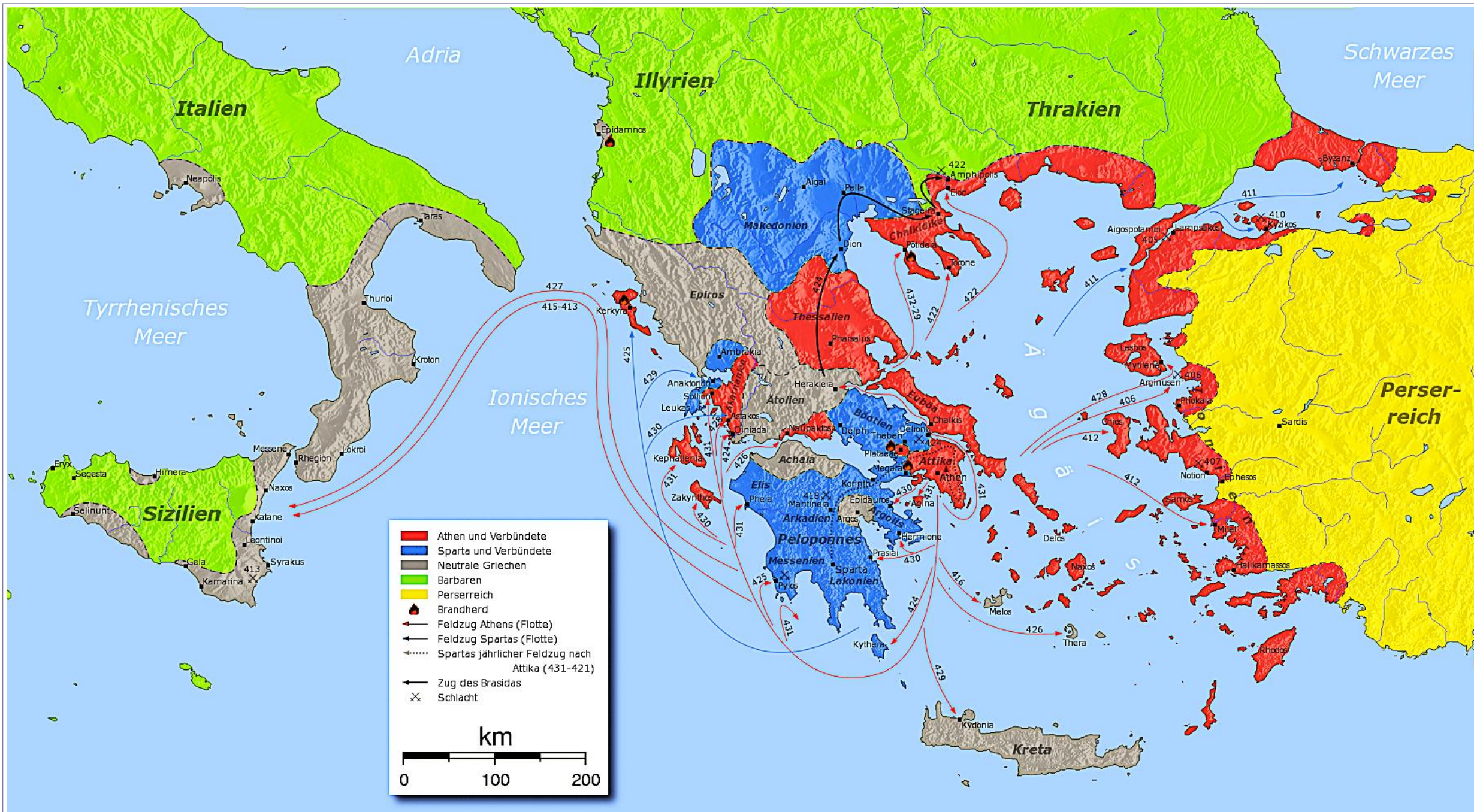
SPARTAN SOLDIERS

Eratosthenes
Eukleides
Eumathes
Faedrias
Feido
Hiero
Hippolokus
Hippomakus
Kleomedes
Kritias (en av De trettios ledande medlemmar)



Melobius
Mnesilokus
Mnesitheides
Onomakles
Peison
Polykares
Sofokles (ej att förväxla med dramatikern vid samma namn)
Teogenes
Teognis
Teramenes (en av De trettios ledande medlemmar)







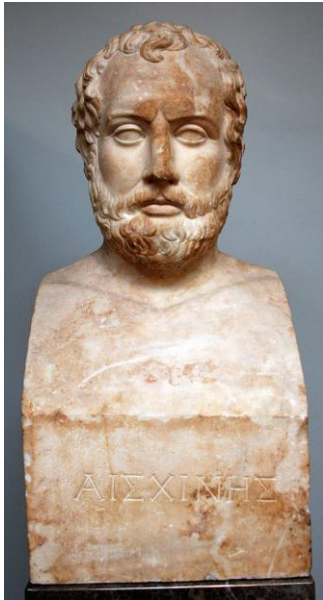
The Thirty Tyrants (Ancient Greek: οἱ τριάκοντα τύραννοι, *hoi triákonta týrannoi*) were an oligarchy that briefly ruled Athens from 404 BC to 403 BC. Installed into power by the Spartans after the Athenian surrender in the Peloponnesian War, the Thirty became known for their tyrannical rule, first being called "The Thirty Tyrants" by Polycrates. Although they maintained power for only eight months, their reign resulted in the killing of 5% of the Athenian population, the confiscation of citizens' property, and the exile of other democratic supporters.

After the Athenian navy was destroyed at the battle of Aegospotami in 405 BC, Lysander led the Spartan and Peloponnesian League naval force to Athens for the final destruction of the city. The Athenians prepared for a siege, but without a navy to defend them or import food, many Athenian citizens starved. After the Spartans began cutting them off by occupying Decelea, the Athenians decided to surrender in March 404 BC. After initial negotiations of surrender failed, Athenian general Theramenes asked the Ecclesia for permission to speak with Lysander, believing that he could get the best possible conditions from the Spartans. His request was granted, and he met with Lysander at Samos, who then sent him to Sparta. Before the Spartan assembly and representatives of the Peloponnesian League, Theramenes negotiated a final surrender of Athens, ending the Peloponnesian War.

While some members of the Peloponnesian League called for Athens to be completely destroyed, the Spartans refused to do so, arguing that Athens was one of the great cities of Greece. The terms agreed on called for Athens to destroy the long walls of Piraeus, allow exiles back into the city, and reduce their navy to only twelve vessels, surrendering all remaining ones to the Spartans. The Athenians were also to recraft their government on one dictated by the Spartans and to submit to Sparta in both "peace and war," recalling their ambassadors from other city states.

Formation of the Thirty

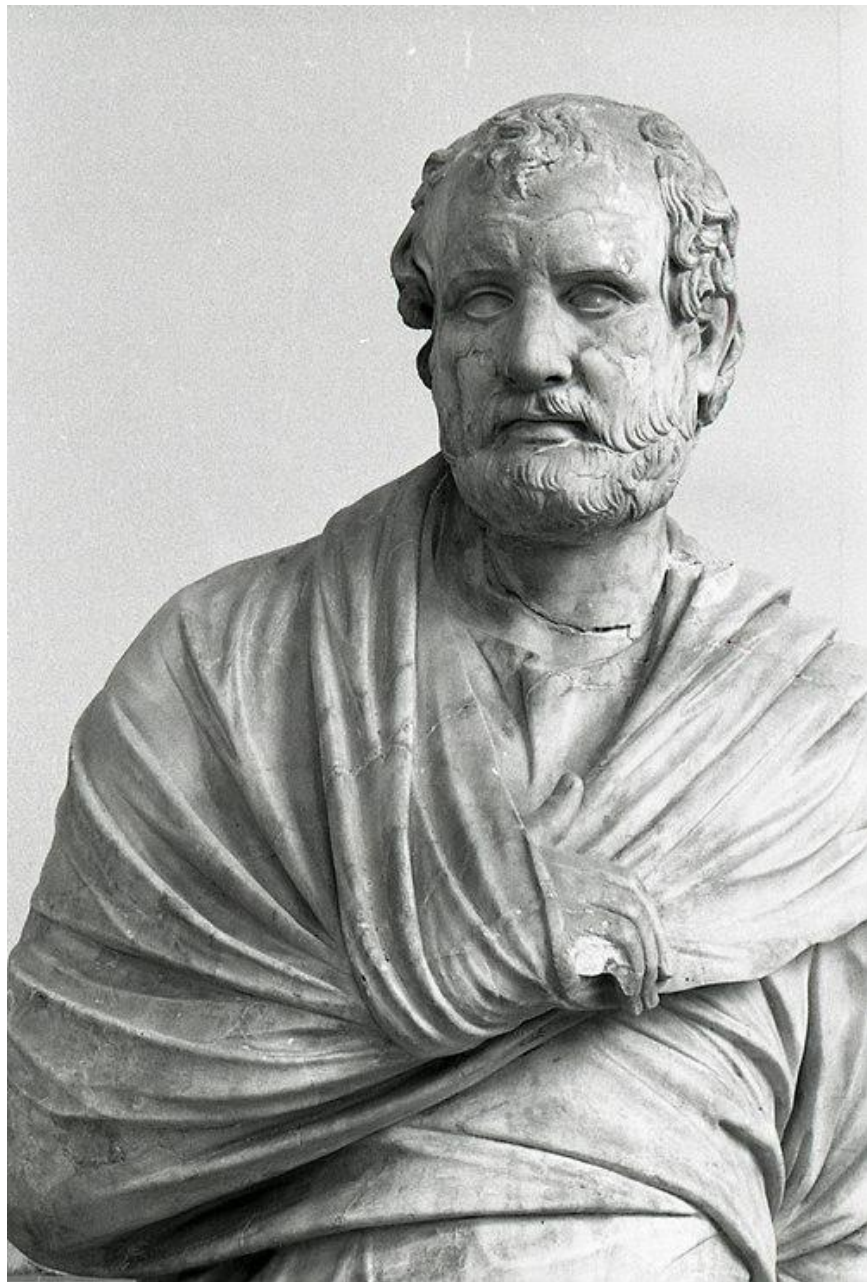
The reason the Thirty were elected was to draft new laws and reform the Athenian constitution.[5] To reform their laws as the Spartans instructed, Athens appointed five ephors to organize all voting through the phylarchoi, the tribal council representing the eleven tribes of Athens. The Ecclesia split into different factions on what the new government should be, with some favoring an oligarchic model while Theramenes became the de facto leader of those who wanted a democratic system. The debate led to deadlock and the Spartans intervened and demanded that the Athenians appoint Thirty men to oversee the drafting of new laws and a new constitution. It was determined that Theramenes would choose ten, the five Ephors would choose ten, and the Ecclesia would choose the final ten. The final Thirty selected men were tasked with drawing up the laws under which they would govern.



AESCHINES

Aischínēs Atrométou Kothōkídēs; 389–314 BC) was a Greek statesman and one of the ten Attic orators.

Although it is known he was born in Athens, the records regarding his parentage and early life are conflicting; but it seems probable that his parents, though poor, were respectable. Aeschines' father was Atrometus, an elementary school teacher of letters. His mother Glaukothea assisted in the religious rites of initiation for the poor. After assisting his father in his school, he tried his hand at acting with indifferent success, served with distinction in the army, and held several clerkships, amongst them the office of clerk to the Boule.[1] Among the campaigns that Aeschines participated in were Phlius in the Peloponnese (368 BC), Battle of Mantinea (362 BC), and Phokion's campaign in Euboea (349 BC). The fall of Olynthus (348 BC) brought Aeschines into the political arena, and he was sent on an embassy to rouse the Peloponnese against Philip II of Macedon.



In spring of 347 BC, Aeschines addressed the assembly of Ten Thousand in Megalopolis, Arcadia urging them to unite and defend their independence against Philip. In the summer 347 BC, he was a member of the peace embassy to Philip, where he found it necessary, in order to counteract the prejudice vigorously fomented by his opponents, to defend Philip and describe him at a meeting of the Athenian popular assembly as being entirely Greek. His dilatoriness during the second embassy (346 BC) sent to ratify the terms of peace led to him being accused by Demosthenes and Timarchus on a charge of high treason. Aeschines counterattacked by claiming that Timarchus had forfeited the right to speak before the people as a consequence of youthful debauches which had left him with the reputation of being a whore and prostituting himself to many men in the port city of Piraeus.

The suit succeeded and Timarchus was sentenced to atimia and politically destroyed, according to Demosthenes. This comment was later interpreted by Pseudo-Plutarch in his Lives of the Ten Orators as meaning that Timarchos hanged himself upon leaving the assembly, a suggestion contested by some modern historians.

This oration, Against Timarchus, is considered important because of the bulk of Athenian laws it cites. As a consequence of his successful attack on Timarchus, Aeschines was cleared of the charge of treason.

In 343 BC the attack on Aeschines was renewed by Demosthenes in his speech On the False Embassy. Aeschines replied in a speech with the same title and was again acquitted. In 339 BC, as one of the Athenian deputies (pylagorae) in the Amphictyonic Council, he made a speech which brought about the Fourth Sacred War.

By way of revenge, Aeschines endeavoured to fix the blame for these disasters upon Demosthenes. In 336 BC, when Ctesiphon proposed that his friend Demosthenes should be rewarded with a golden crown for his distinguished services to the state, Aeschines accused him of having violated the law in bringing forward the motion. The matter remained in abeyance till 330 BC, when the two rivals delivered their speeches Against Ctesiphon and On the Crown. The result was a complete and overwhelming victory for Demosthenes.

Aeschines went into voluntary exile at Rhodes (to avoid the judgement of the jury, which was likely a large sum of money), where he opened a school of rhetoric. He afterwards removed to Samos, where he died aged 75. His three speeches, called by the ancients "the Three Graces," rank next to those of Demosthenes. Photius knew of nine letters by him which he called The Nine Muses; the twelve published under his name (Hercher, Epistolographi Graeci) are not genuine.

Aristoteles (Ancient Greek: Ἀριστοτέλης) or **Aristotle** was one of the thirty tyrants established at Athens in 404 BCE.[1] From an allusion in the speech of Theramenes before his condemnation, Aristoteles appears to have been also one of the Four Hundred oligarchs in the Athenian coup of 411 BC, and to have taken an active part in the scheme of fortifying Eëtioneia and admitting the Spartans into the Piraeus in 411 BCE.

In 405 BCE he was living in banishment, and is mentioned by the writer Xenophon as being with Lysander during the siege of Athens. Plato introduces him as one of the persons in the *Parmenides* and as a very young man at the time of the dialogue.

There was also an "Aristotle of Athens" mentioned by Diogenes Laërtius, who was apparently an orator and statesman, under whose name were known some forensic orations that later writers considered distinguished for their elegance. This person may be identical with Aristoteles.



Spartan territory and perioikic cities during the Classical Era

Sparta was a prominent city-state in Laconia in ancient Greece. In antiquity, the state was known as Lacedaemon (Λακεδαίμων, Lakedaímōn), while "Sparta" referred to its capital, a group of villages in the valley of the Evrotas River in Laconia, in southeastern Peloponnese. Around 650 BC, it rose to become one of the major military powers in Greece, a status it retained until 371 BC.

Sparta was recognised as the leading force of the unified Greek military during the Greco-Persian Wars, in rivalry with the rising naval power of Athens. Sparta was the principal enemy of Athens during the Peloponnesian War (431–404 BC), from which it emerged victorious after the Battle of Aegospotami. Thebes' victory over Sparta at the Battle of Leuctra in 371 BC ended Spartan hegemony and freed Messenia from Spartan rule; the loss of the slave labour this region provided sent the city into terminal decline as a military power, though it retained its independence until its forcible integration into the Achaean League in 192 BC. The city recovered some autonomy after the Roman conquest of Greece in 146 BC and became a tourist destination during the Roman era, restoring some measure of prosperity. However, Sparta was sacked in 396 AD by the Visigothic king Alaric, and underwent a long period of decline into the medieval period, when much of its population relocated to Mystras. Modern Sparta is a provincial town and the seat of the Laconia regional administration.

Sparta was unique in ancient Greece for its social system and constitution, which were supposedly introduced by the semi-mythical lawgiver Lycurgus. Spartan society was exceptionally militarised, focusing the entire attention of the Spartiate class on military training and physical development to the point of legally barring them from productive economic activity.

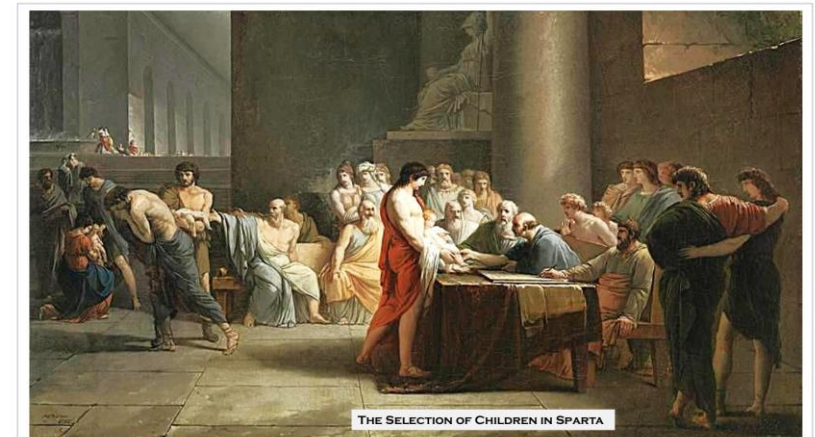
The inhabitants of Sparta were rigidly stratified into Spartiates (citizens with full rights), mothakes and perioikoi (free non-citizens), and helots (state-owned enslaved non-Spartan locals), with helots making up the vast majority of the population; social mobility was nearly nonexistent. Spartiate men underwent the harsh agoge training regimen, and Spartan phalanx units were widely considered to be among the best in battle, though this was as much a matter of propaganda as battlefield prowess. Free Spartiate women enjoyed somewhat greater legal rights than elsewhere in classical antiquity, though helots suffered exceptionally harsh treatment at the hands of the Spartiates (particularly the Crypteia), causing repeated revolts. Sparta was a subject of fascination in its own day, as well as in later Western culture following the revival of classical learning. The admiration of Sparta is known as Laconophilia.

The ancient Greeks used one of three words to refer to the Spartan city-state and its location. First, "Sparta" refers primarily to the main cluster of settlements in the valley of the Eurotas River. The second word, "Lacedaemon" (Λακεδαιμών), was often used as an adjective and is the name referenced in the works of Homer and the historians Herodotus and Thucydides. The third term, "Laconice" (Λακωνική), referred to the immediate area around the town of Sparta, the plateau east of the Taygetos mountains, and sometimes to all the regions under direct Spartan control, including Messenia.



The residents of Sparta were often called Lacedaemonians. This epithet utilised the plural of the adjective Lacedaemonius (Greek: Λακεδαιμόνιοι; Latin: Lacedaemonii, but also Lacedaemones). The ancients sometimes used a back-formation, referring to the land of Lacedaemon as Lacedaemonian country. As most words for "country" were feminine, the adjective was in the feminine: Lacedaemonia (Λακεδαιμονία, Lakedaimonia). Eventually, the adjective came to be used alone.

"Lacedaemonia" was not in general use during the classical period and before. It does occur in Greek as an equivalent of Laconia and Messenia during the Roman and early Byzantine periods, mostly in ethnographers and lexica of place names. For example, Hesychius of Alexandria's Lexicon (5th century AD) defines Agiadae as a "place in Lacedaemonia" named after Agis. The actual transition may be captured by Isidore of Seville's Etymologiae (7th century AD), an etymological dictionary. Isidore relied heavily on Orosius' Historiarum Adversum Paganos (5th century AD) and Eusebius of Caesarea's Chronicon (early 5th century AD), as did Orosius. The latter defines Sparta to be Lacedaemonia Civitas,[19] but Isidore defines Lacedaemonia as founded by Lacedaemon, son of Semele, which is consistent with Eusebius' explanation. There is a rare use, perhaps the earliest of "Lacedaemonia", in Diodorus Siculus' The Library of History, but probably with Χώρα (chōra, "country") suppressed.





SPARTAN SOLDIERS

Sparta is located in the region of Laconia, in the south-eastern Peloponnese. Ancient Sparta was built on the banks of the Eurotas, the largest river of Laconia, which provided it with a source of fresh water. The Eurotas valley was a natural fortress, bounded to the west by Mt. Taygetus (2,407 m) and to the east by Mt. Parnon (1,935 m). To the north, Laconia is separated from Arcadia by hilly uplands reaching 1000 m in altitude. These natural defences worked to Sparta's advantage and protected it from sacking and invasion. Though landlocked, Sparta had a vassal harbour, Gytheio, on the Laconian Gulf.



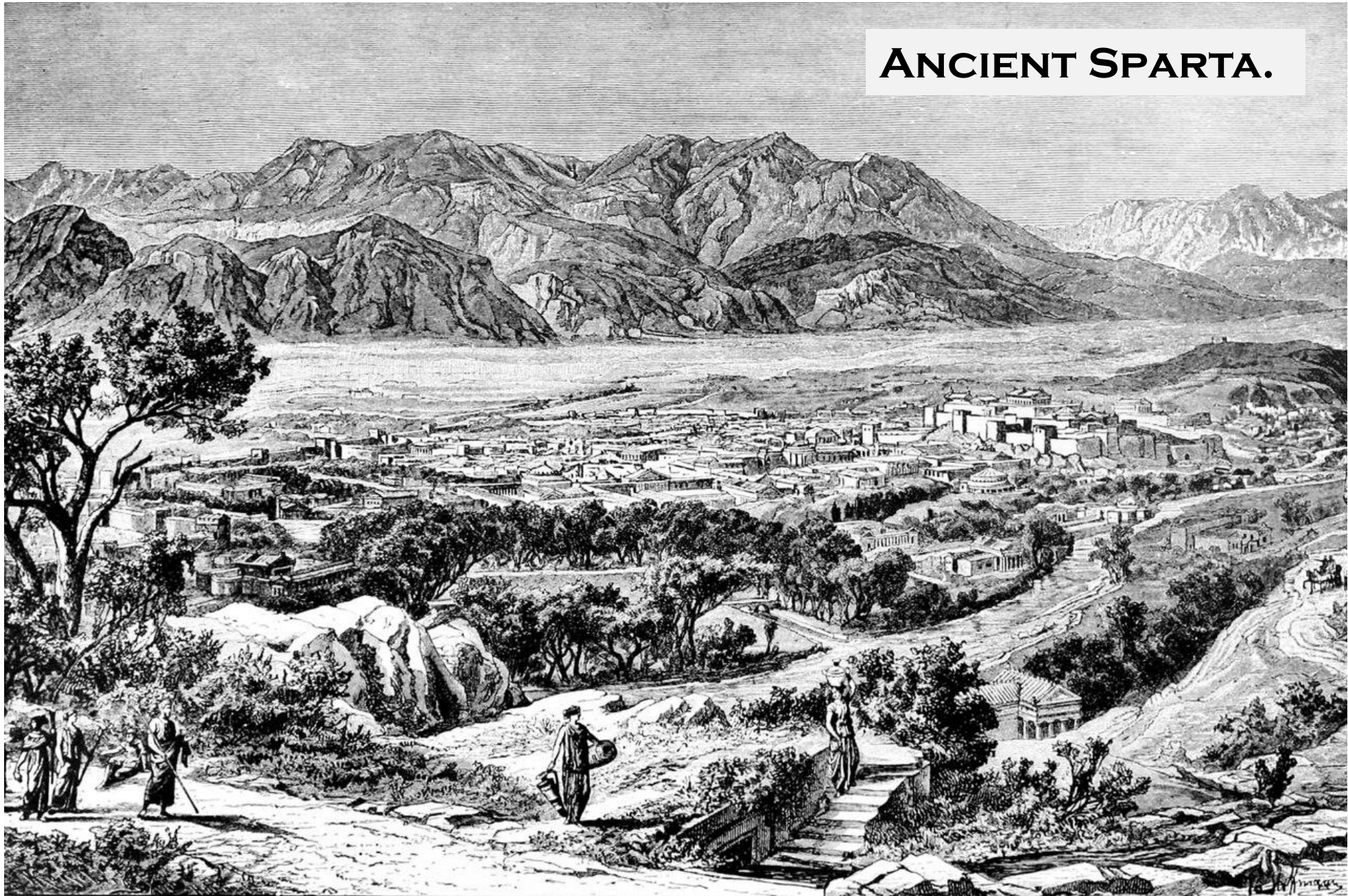
The theatre of ancient Sparta with Mt. Taygetus in the background.

Until the early 20th century, the chief ancient buildings at Sparta were the theatre, of which, however, little showed above ground except portions of the retaining walls; the so-called Tomb of Leonidas, a quadrangular building, perhaps a temple, constructed of immense blocks of stone and containing two chambers; the foundation of an ancient bridge over the Eurotas; the ruins of a circular structure; some remains of late Roman fortifications; several brick buildings and mosaic pavements.



**REMAINING
SECTION OF
WALL THAT
SURROUNDED
ANCIENT
SPARTA**

ANCIENT SPARTA.





THE SELECTION OF CHILDREN IN SPARTA

Sparta was above all a militarist state, and emphasis on military fitness began virtually at birth. According to Plutarch, after birth, a mother would bathe her child in wine to see whether the child was strong. If the child survived it was brought before the Gerousia by the child's father. The Gerousia then decided whether it was to be reared or not. It is commonly stated that if they considered it "puny and deformed", the baby was thrown into a chasm on Mount Taygetos known euphemistically as the Apothetae (Gr., ἀποθέται, "Deposits"). This would, in effect, be a primitive form of eugenics. Plutarch is the sole historical source for the Spartan practice of systemic infanticide motivated by eugenics. Sparta is often viewed as being unique in this regard, however, anthropologist Laila Williamson notes: "Infanticide has been practiced on every continent and by people on every level of cultural complexity, from hunter gatherers to high civilisations. Rather than being an exception, then, it has been the rule." There is controversy about the matter in Sparta, since excavations in the chasm only uncovered adult remains, likely belonging to criminals and Greek sources contemporary to Sparta do not mention systemic infanticide motivated solely by eugenics.

When Spartans died, marked headstones would only be granted to soldiers who died in combat during a victorious campaign or women who died either in service of a divine office or in childbirth. These headstones likely acted as memorials, rather than as grave markers. Evidence of Spartan burials is provided by the Tomb of the Lacedaimonians in Athens.[citation needed] Excavations at the cemetery of classical Sparta, uncovered ritually pierced kantharoid-like ceramic vessels, the ritual slaughter of horses, and specific burial enclosures alongside individual 'plots'. Some of the graves were reused over time

At age 20, the Spartan citizen began his membership in one of the syssitia (dining messes or clubs), composed of about fifteen members each, of which every citizen was required to be a member. Here each group learned how to bond and rely on one another. The Spartans were not eligible for election for public office until the age of 30. Only native Spartans were considered full citizens and were obliged to undergo the training as prescribed by law, as well as participate in and contribute financially to one of the syssitia.

Sparta is thought to be the first city to practice athletic nudity, and some scholars claim that it was also the first to formalize pederasty. According to these sources, the Spartans believed that the love of an older, accomplished aristocrat for an adolescent was essential to his formation as a free citizen.

THE SO-CALLED
LEONIDAS
SCULPTURE (5TH
CENTURY BC),
ARCHAEOLOGICAL
MUSEUM OF
SPARTA, GREECE





**LEONIDAS AT
THERMOPYLAE, 1814
PAINTING BY JACQUES-
LOUIS DAVID**



**CLEOMBROTUS II ORDERED
INTO BANISHMENT BY
LEONIDAS II KING OF
SPARTA, PELAGIO PALAGI
(1775–1860).**



**KLEOMBROTOS SENT
INTO EXILE BY LEONIDAS
II, OIL ON CANVAS,
BENJAMIN WEST, C.
1768.**

The later part of the Peloponnesian War was dominated by Lysander, a talented general from the entourage of the Eurypontids. Thanks to his naval victories against Athens in the Aegean Sea, Lysander built a network of friendships with puppet oligarchies and the Persian prince Cyrus, which even overshadowed the Spartan kings. In 406, Pausanias likely supported the candidacy of Callicratidas to replace Lysander as navarch (commander of the navy), but the latter sabotaged the position of his successor, which led to the defeat of Arginusae and Lysander's return to command the following year.



Lysander (/laɪˈsændər, ˈlaɪˌsændər/; **Ancient Greek:** Λύσανδρος *Lysandros*; c. 454 BC – 395 BC) was a Spartan commander and statesman who was one of the leading military and political leaders of Sparta during the Peloponnesian Wars. He destroyed the Athenian fleet at the Battle of Aegospotami in 405 BC, forcing Athens to capitulate and bringing the Peloponnesian Wars to an end. He then played a key role in Sparta's domination of Greece for the next decade until his death at the Battle of Haliartus.

Lysander's vision for Sparta differed from most Spartans; he wanted to overthrow the Athenian Empire and replace it with Spartan hegemony.



**THE ASSASSINATION OF THE
EXILED ATHENIAN GENERAL
ALCIBIADES WAS ORGANIZED
BY PHARNABAZES, AT THE
REQUEST OF LYSANDER.**

SPARTA AND PELOPONNESIAN LEAGUE (RED) AT THE OUTSET OF THE PELOPONNESIAN WAR AROUND 431 BC

The Peloponnesian League was an alliance of ancient Greek city-states, dominated by Sparta and centred on the Peloponnese, which lasted from c. 550 to 366 BC. It is known mainly for being one of the two rivals in the Peloponnesian War (431–404 BC), against the Delian League, which was dominated by Athens.



The Peloponnesian League c.506 BC



The Peloponnesian League is the modern name given to the Spartan system of alliances, but it is inaccurate because there were members outside the Peloponnese, and it was not really a league. The ancient name of the League was "the Lacedemonians and their allies". This is misleading as well, because Sparta could have allies outside of the Peloponnesian League.

Foundation (c. 550 BC)

In its early history, Sparta expanded by conquering Laconia and Messenia and reducing their population into slavery (as helots), but the subjugation of Tegea on its northern border failed at the battle of the Fetters. Following this defeat, Sparta abandoned its military conquests and adopted a diplomatic strategy, known as the "bones policy", by appropriating the relics of mythical heroes worshipped in the Peloponnese, starting with Orestes, the son of Agamemnon, whose bones were transferred from Tegea to Sparta.

The League treaties contained defensive obligations: Sparta had to assist an ally attacked by a non-League member, and conversely the allies had to help Sparta in case of an attack. The famous Spartan fear of the helots is shown by a special clause providing that allies had to assist Sparta in case of a slave revolt and must not offer citizenship to Messenians, because the Arcadians assisted the latter during the Spartan conquest of Messenia. This clause was activated in the 460s during the Third Messenian War. The treaties between Sparta and the allies were also permanent, with a clause forbidding secession. Several secessions did occur, but as a result of a breach of a treaty. Seceding members usually pointed out a breach of the treaties from Sparta to leave. The procedure to admit new members is not known. Sparta could either decide alone, or request the approval from their allies in the subsequent League congress.

Another reason for the allies to remain within the League, despite their loss of autonomy, was the support of oligarchy by Sparta. The oligarchs that ruled most of the League members could rely on Sparta to retain their status in their city. Moreover, many of them had friendship ties with Spartan citizens, or even the kings. The Spartan king Agesilaus II (r. c. 400 – c. 360) was especially known for his guest friendships (xenia) among his allies. Thanks to these friendships, leading oligarchs could send their sons to the agoge, the Spartan education system, where they became trophimoi xenoi, and further developed their attachment to Sparta.

A major change in the organisation of the League took place c. 506, when the Spartan king Cleomenes I attempted to capture Athens and place at its head his friend Isagoras as tyrant or as member of an oligarchy. Tensions between the two Leagues were key in the outbreak of the First Peloponnesian War in 460 BC.



The First Peloponnesian War ended in an arrangement between Sparta and Athens, which was ratified by the **Thirty Years' Peace** (winter of 446–445 BC). According to the provisions of this peace treaty, both sides maintained the main parts of their empires. Athens continued its domination of the sea while Sparta dominated the land. Megara returned to the Peloponnesian League and Aegina became a tribute-paying but autonomous member of the Delian League. The war between the two leagues restarted in 431 BC, leading to the **Second Peloponnesian War**. It ended with a conclusive Spartan victory, where, in 404 BC, Athens was occupied by Sparta.

Thucydides summarised the situation before the war as: "The growth of the power of Athens, and the alarm which this inspired in Lacedaemon, made war inevitable". The nearly 50 years before the War had been marked by the development of Athens as a major power in the Mediterranean world. Its empire began as a small group of city-states, called the Delian League—from the island of Delos, on which they kept their treasury—that formed to ensure that the Greco-Persian Wars were over. After defeating the Second Persian invasion of Greece in the year 480 BC, Athens led the coalition of Greek city-states that continued the Greco-Persian Wars with attacks on Persian territories in the Aegean and Ionia. What ensued was a period which Thucydides called the Pentecontaetia, in which Athens increasingly became an empire, carrying out an aggressive war against Persia and increasingly dominating other city-states. Athens brought under its control all of Greece except for Sparta and its allies, ushering in a period now called the Athenian Empire. By mid-century, the Persians had been driven out of the Aegean and had ceded control of vast territories to Athens. Athens had greatly increased its own power; a number of its formerly independent allies were reduced, over the course of the century, to the status of tribute-paying subject states of the Delian League. This tribute was used to fund a powerful fleet and, after the middle of the century, massive public works in Athens, causing resentment.



Friction between Athens and the Peloponnesian states, including Sparta, began early in the Pentecontaetia. In the wake of the departure of the Persians from Greece, Sparta sent ambassadors to persuade Athens not to reconstruct their walls, but was rebuffed. Without the walls, Athens would have been defenceless against a land attack and subject to Spartan control. According to Thucydides, although the Spartans took no action then, they "secretly felt aggrieved". Conflict between the states flared up again in 465 BC, when a helot revolt broke out in Sparta. The Spartans summoned forces from all of their allies, including Athens, to help them suppress the revolt. Athens sent out a sizeable contingent (4,000 hoplites), but upon its arrival, this force was dismissed by the Spartans, while those of all the other allies were permitted to remain. According to Thucydides, the Spartans did this out of fear that the Athenians would switch sides and support the helots; the offended Athenians repudiated their alliance with Sparta. When the rebellious helots were finally forced to surrender and permitted to evacuate the state, the Athenians settled them at the strategic city of Naupaktos on the Gulf of Corinth.

HOPLITES SHOWN IN TWO ATTACK POSITIONS,
WITH BOTH AN UNDERHAND AND AN OVERHAND
STANCE







**PHALANX FIGHTING
ON A BLACK-FIGURE
AMPHORA, C. 560 BC.
THE HOPLITE
PHALANX IS A
FREQUENT SUBJECT
IN ANCIENT GREEK
ART.**



**HOPLITE ARMOUR EXHIBIT FROM THE
ARCHAEOLOGICAL MUSEUM OF CORFU.
NOTE THE GOLD INSERTS AROUND THE
CHEST AREA OF THE IRON BREASTPLATE AT
THE CENTRE OF THE EXHIBIT. THE HELMET
ON THE UPPER LEFT IS A RESTORED
VERSION OF THE OXIDISED HELMET ON THE
RIGHT.**

Each hoplite provided his own equipment. Thus, only those who could afford such weaponry fought as hoplites. As with the Roman Republican army it was the middle classes who formed the bulk of the infantry. Equipment was not standardized, although there were doubtless trends in general designs over time, and between city-states. Hoplites had customized armour, the shield was decorated with family or clan emblems, although in later years these were replaced by symbols or monograms of the city states. The equipment might be passed down in families, as it was expensive to manufacture.

The hoplite army consisted of heavy infantrymen. Their armour, also called panoply, was sometimes made of full bronze for those who could afford it, weighing nearly 32 kilograms (70 lb), although linen armor now known as linothorax was more common since it was cost-effective and provided decent protection. The average farmer-peasant hoplite could not afford any armor and typically carried only a shield, a spear, and perhaps a helmet plus a secondary weapon. The richer upper-class hoplites typically had a bronze cuirass of either the bell or muscled variety, a bronze helmet with cheekplates, as well as greaves and other armour. The design of helmets used varied through time.





Chigi Vase with Hoplites holding javelins and spears

The Thirty Tyrants' brief reign was characterized by violence and corruption. Historian Sian Lewis argues that the violence and brutality the Thirty carried out in Athens was necessary to transition Athens from a democracy to an oligarchy. However, the more violent the Thirty's regime became, the more opposition they faced.

The increased level of opposition ultimately led to the overthrow of the Thirty's regime by Thrasybulus' rebel forces. After the revolution, Athens needed to decide the best way to govern the liberated city-state and to reconcile the atrocities committed by the Thirty. It was decided to give amnesty to all of the members of the selected 3,000, except for the Thirty themselves, the Eleven (a group of prison magistrates appointed by lot who reported directly to the Thirty), and the ten who ruled in Piraeus (directly appointed by the Thirty).

Restoring Athenian democracy

Ending the reign of the Thirty, Pausanias a Spartan king went to Attica and created a treaty known as the 'Amnesty of 403'. The 'Amnesty of 403' restored democratic power in Athens and pardoned everyone except the Thirty, Eleven, and Ten who ruled in Peiraeus were exiled.

This treaty also allowed people to move to Eleusis if they felt unsafe because of the democratic rule in Athens. Peiraieus and Mounichia were also placed under the democratic rule of Athens.

This peace treaty between Athens and Peiraieus reverted Athens back to a democratic government.





RAPE, INCLUDING BY SPARTAN SOLDIERS, OCCURRED IN ANCIENT GREECE

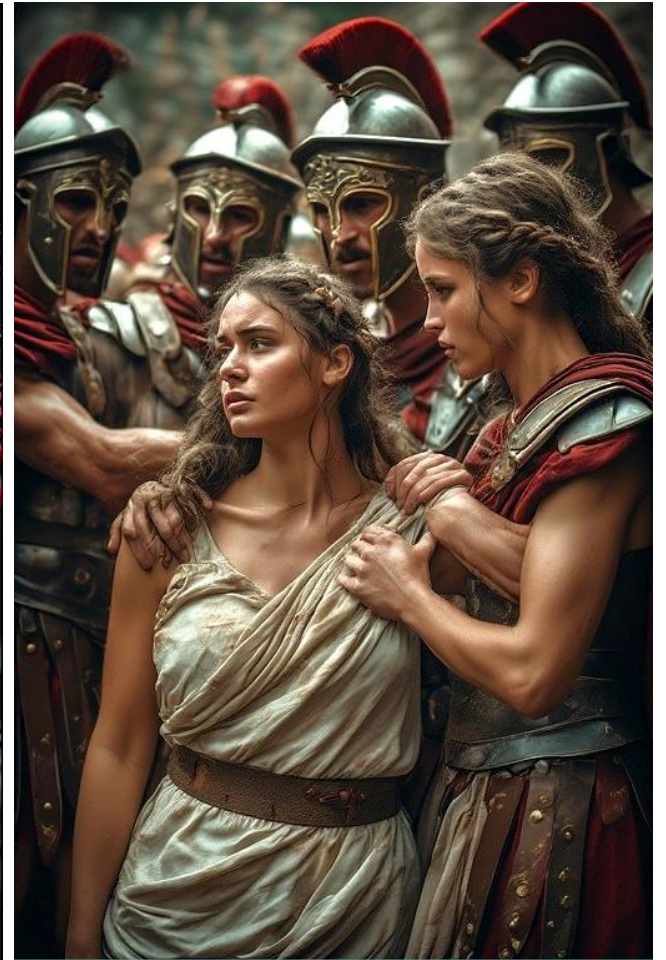


Rape, including by Spartan soldiers, occurred in Ancient Greece, though described with different terms like *hybris* (outrage/violence), and was evident in historical accounts (like Spartans assaulting Boeotian women leading to suicides) and mythological themes of gods/mortals forcing sex, reflecting women's vulnerability and the power dynamics of the era, despite ancient societies viewing sexual violence differently than modern ones.

Evidence & Examples:

Historical Accounts: The Greek historian Pausanias describes two Spartan soldiers committing sexual violence (*βιάζονται*) against Boeotian women, which led to the women's and their father's suicides, showing that forcible sexual assault by soldiers happened and was recognized as a grave offense, notes Cambridge University Press.

Mythology: Greek myths are full of gods and heroes forcing themselves on women (e.g., Apollo and Creusa, satyrs and nymphs), highlighting themes of sexual assault and female vulnerability, as shown on Wikipedia.



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Terminology: The Greeks used words like *hybris* (αὔβρις), which meant "outrage" or "insolence," but also covered sexual violence, indicating a broader understanding than just modern "rape," according to Cambridge University Press and CORE.

Spartan Context:

While Spartan culture emphasized military prowess and strong male bonds, there's no indication they were exempt from the broader Greek patterns of sexual violence, especially during wartime or through abuse of power, though specific sources focus more on Athenian society.

Key Takeaway:

Rape, as sexual assault without consent, definitely occurred in Ancient Greece, including involving soldiers, but the cultural context, legal frameworks, and language used to describe it (like *hybris*) differed from contemporary understanding, according to Cambridge University Press and CORE.



When studying the evidence for sexual violence in Classical Athens, one is immediately struck by a curious fact: the ancient Greeks had no word that is the precise equivalent of our word “rape.” This, of course, does not mean that acts that we would call acts of rape did not occur in Classical Athens or in other Greek poleis. On the contrary, our sources make it abundantly clear that such acts did occur. For instance, Pausanias (9.13.5; cf. Xen. Hell. 6.4.7) tells the story of two young Boeotian women who were the victims of sexual violence (βιάζονται) at the hands of two Spartan soldiers. In shame at their dishonor (ὑβρεως), both women killed themselves. When their father was unable to obtain justice for his daughters from the Spartan authorities, he too committed suicide. For us there is no doubt that this was an act of rape; in fact that is the way translators render the term. In the prologue to Euripides' Ion, the god Hermes tells us that Apollo “married by force” (10–11) the young Creusa, who became pregnant and bore a son, whom she exposed. The language of tragedy is more delicate, but still makes clear that Apollo had sex with Creusa against her will. We would not hesitate to call what Apollo did to Creusa an act of rape.

